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know that the child will be given a fine upbringing.

It is to be expected that the milk parents will be given much consideration and favors from the Mir's household and family . . . and the Mir has and still does provide better than average homes or residences for these selected people.

In Hunza at the present time, the Mir has built a row or unit of bungalows for these milk parents and they are given food and necessities from the royal kitchen.

I have tried to find some connection of this practice with other nations or peoples. So far my search has been unsuccessful in this regard.

Death is not the serious thing with the people of Hunza that it is with most other peoples throughout the world. That does not mean that there is no sadness and mourning, but it does not take on the same scope and seriousness that it does in the West. This is primarily due to the religion and beliefs of the people. Being Mohammedans, they believe in predestination . . . "So Allah wills."

Seldom are graves of departed kinfolk visited—nor are flowers laid upon them. In fact, very little maintenance is ever carried out on graves. Visits to the graves or graveyards are definitely not encouraged. The dead are revered, but visiting the grave of the departed is not really the accepted thing in Hunza.

The dead are often commemorated by having roadside lean-tos or "baldies," as they call them, erected for them . . . where a man can stop and find a bit of shelter during a storm, or rest his pack or load. They also build "jhurks" or water holes to serve the same purpose. Women are seldom commemorated in this manner. The best that a woman can hope to get is a rock pile erected in her memory.

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